A T
583 up. There is a lot of elopement here. It is called lari bini. Sometimes this occurs in order
A to avoid the cost of a feast, but often it is to
[578] avoid the bride's parents' opposition. The latter often get very angry and may even lead the parties concerned into knife fights.

A I understand that there are many cases here
691 over disputed land boundaries, especially be-
423 tween negri, but also over smaller area bounda-
578 ries. Rehatta says that there are piles of them in the office. He also said that an Ambonese will seldom fight to kill, but that over land disputes concerned with boundaries he may do so. (Thus the land business begins to emerge.)

C In my notes on Ceram I see that the chiefs
A there get pieces of cloth at weddings. This is
585 precisely what happens on Ambon. Where do they
197 get this notion about no more old culture in Ambon? The fact is that it is Ceram culture, and probably Patasiwa. Certainly the language is the same. And when I look from Tulehu across
A the bay to Ceram nearby I see that Ambon Island
[131] and the others are mere off-shore islands of Ceram.

A Soa membership is entirely patrilineal, although
611 it is said that they have ambil anak too, and if
614 there are no girls they may adopt a boy into the
597 soa, like the Batak.

A Time after time the Radja pointed out how adat
182 wins out over agama here. This is especially
764 true in regard to the funerals. When I get these
178 men loosened up, it is remarkable how they talk about the old ways living on. They know every-
[114] thing in my notes. Even Riedel seems to be not bad here!

A I have heard several times how Ambonese put a
273 deer embryo into the koolwater (one Dutchman says
825 that kool means alcohol) to make it strong. It

[See bibliography, cat. 113 -- Analyst]